

be absent for sometime, O, how anxiously we hope all will go well with those we leave behind. And on the other hand those left behind earnestly hope for the safety of those gone. When a near and dear friend departs this life, and we can't enjoy their society here any longer, we sincerely hope that they have gone to that better land, where everything is a reality and does not need to rest on hope. North Georgetown, O.

HERE AND THERE.

H. M. LICHTY.

Brother Miller says some things quite to the point in the last EVANGELIST. I agree with him, and yet I have often felt that it was a good thing that the Warsaw '92 Convention did *not* adopt the constitution or discipline proposed by Brother Moomaw. However, the document is still in existence. Brother Miller has read and re-read it, and favors it or something like it. It should be accepted only after it has been *generally* "read and re-read." It might result in getting what we need and what we want, to appoint a committee to formulate and submit to the churches or District Conventions for consideration and action and then bring it up for adoption or rejection at the convention of '96. This should be formulated and received by the church only after the most mature deliberation.

Brother Talley, in speaking for the K. C., says, why not give "us" a day at the convention. "They" should be willing to do so. Now who are the *us* and the *they*? Why talk of the *relation* existing *between* the church and the S. S., or the church and the C. E. work? It reminds one of the discussions we used to hear in the old church as to the right to conduct S. S., or S. S. Conventions. We must realize that our S. S. and our K. C., are the very vital part of the church, and the quicker we get over the notion that they are really separate bodies the better it will be for us. Brother Talley should be told that "we" and "they" are the same persons. We are all working, not only for the same object, but we are really one army, fighting under one great General, and as one body we press forward to victory. I would suggest that when the committee is appointed to formulate the program for the next convention, the leaders in the S. S. work, the K. C. work, and S. S. C. E. work, be a part of that committee, so that the "we" and the "they" be the same persons in reality, and that the work of the convention of '96, will be a harmonious whole, designed so as to get the very best results in all the departments. There should not be one day to any one

department, but each day of the entire convention should have something on each of the various lines of church work.

Have patience and when you do not see a thing just as another does, make an effort to change your position and take a look at the thing from the other side. Brother Holsinger has always advocated free speech—insisted on "the liberty of the press" and we must expect him to show up that side in all its force. Brother Gnagey takes the other side, and yet I believe that Brother Holsinger in actual practice reviewed and criticised, and I know that he was found fault with for rejecting manuscript. There are two sides to every question. No one can become an ardent advocate of any issue, but he must necessarily, in order to be heard, read and appreciated, take extreme stands. It remains for the people who hear and read to strike the golden mean.

Brother Cassel in a private letter as well as in his writings, would have us believe that we are slow and way behind the times as to the spirituality of the church. He has turned his critical glass in this one particular direction, and feels it is too bad we are no stronger spiritually. We don't have the faith we should. We will grant it, and will admit that we can't have too much spirituality. But why find fault? I might, with equal propriety say, that I have just discovered that we are financially, a very poor church, and this too, after I had repeatedly called attention to the fact and showed that we need to have more wealth to carry on the work. We don't only need more liberality, but we need more actual wealthy members. Brother Cassel says, have more faith, more spirituality. I say, have more money, more actual capital to work with. The reply comes up, Yes, I know I am not as strong in the faith as I should be. I lack spirituality, and yet I have always sought to grow stronger. I realize that I am not able to give as I would like to, and yet I am striving so hard to accumulate some little wealth.

The one says, have more faith, the other says, have more dollars. Now if Brother Cassel will just bear with us a little, who lack this great spirituality that he says we need, and that we well know we ought to have, and will tell us how to obtain it we will surely keep on striving to grow in this very important Christian grace. It is an easy thing to tell a man that he is poor, and that he ought to have some of this world's goods, but it is not always so easy to put him on to the track of securing greater wealth. I do not, however, believe that we gain spirituality by neglecting to do God's or-

dinances. My experience teaches me the opposite. And I should ask, who has not felt in his heart as he drew near to the Master's instituted Lord's table that he was too carnal to come into so close contact with his spiritual service, and yet during that service gained spiritual strength that really never was lost.

Wray, Colo.

AN AGED MOTHER PASSES AWAY.

Grandma Lydick, who had within a few months attained to four-score years, died at the residence of her son, brother J. H. Lydick, July 31, aged 79 years, 8 months and 14 days.

The writer first visited her Sunday, July 7, when at her request he read from God's Word and prayed for her. On Monday following, we administered to her the sacrament of Christ's body and blood. After partaking of the sacraments, with a heavenly smile upon her face, she arose from her chair and exclaimed, that she had taken them the last time, until she should take them in her Father's Kingdom. Shortly after this she suffered a relapse, and on Wednesday afternoon she requested that they send for the writer. Hastening to her bedside, we found life slowly ebbing away.

We again read to her and prayed with her, and upon asking her as to her spiritual condition, and her future prospect, she replied, "*All is well, all is well.*"

She made all arrangements for her burial, selected the text to be used,—II Tim. 4: 7, 8, and that the writer should officiate.

We found her spiritually strong, patient in all her intense suffering, and perfectly resigned to the will of God. In her last hours, amid her intense suffering, she asked, "where can rest be found," and after pointing her to God, who alone giveth rest to the weary, she sank to her pillow and said, "yes there is rest."

In this faith she passed away. A vast concourse of people accompanied her to her last resting place. She leaves three sons and one daughter, the former being present to put her to rest, doing all that children could do for her.

May God bless and comfort the bereaved relatives. WM. D. FURRY, Pastor.

As upon the retina of the eye, though small in itself, is pictured all the objects upon which it gazes, vast and numerous as they may be, so upon the eye of faith, however small, are distinctly portrayed all the things of God upon which it cast its glance.—*John Bate.*

THE supreme possession in religion is the mind of Christ.